



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Ha'meem*¹.

حَمَّ

2. By² The Book^x the manifester^x.

وَالْكِتَابِ الْمُبِينِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَرَّكَةٍ إِنَّا كَانَ

مُنْذِرِينَ

3. Verily We descended it^x in a night-she^y blessed-she^{y3}; verily We were warners.

فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ

أَمْرًا مِّنْ عِنْدِنَا إِنَّا كَانَ مُرْسِلِينَ

رَحْمَةً مِّنْ رَّبِّكَ إِنَّهُ هُوَ

الْسَّمِيعُ الْعَلِيمُ

4. In it^w (*to be/ being*) sundered every matter^x *hakeemen*^{x4} (*infinite hekma*⁵ possessor).

5. A command^x from *endana* (*by munificence of/ by Rule of Us*); verily We were senders.

6. A mercy^w from your^t Lord; verily He (*is*) The *Sameeo*⁶ (*The Acute-Hearer/The Enabler of others to hear/ favorable Answerer to prayer*) The Omniscient.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا

بَيْنَهُمَا إِنْ كُنْتُمْ مُّؤْمِنِينَ

لَا إِلَهَ إِلَّا هُوَ سَمِيعٌ وَّيُمْبَيِّتُ رَبِّكُمْ

وَرَبُّ إِبَابِكُمُ الْأَوَّلِينَ

بَلْ هُمْ فِي شَكٍ يَلْعَبُونَ

فَارْتَقَبْ يَوْمَ تَأْقِي السَّمَاءَ

بِدُخَانِ مُّبِينِ

يَغْشَى النَّاسَ هَذَا عَذَابُ الْيَمِينِ

رَبِّنَا أَكْشَفَ عَنَّا الْعَذَابَ إِنَّا

مُؤْمِنُونَ

أَفَ لَهُمْ لَذَكْرٌ وَّقَدْ جَاءَهُمْ

رَسُولُ مُّبِينِ

7. The Heavens^w and the Earth's^w Lord and what (are) between them both, *en* (*if*) you^c were *moqeneena* (*certitude possessors*).

8. No an *elaha* (*a deity*) except Him; [*He*] quickens and [*He*] deadens⁷, yourⁿ Lord and Lord (*of*) yourⁿ fathers-the-firsts⁸.

9. Rather they (are) in a doubt playing.

10. So let-[*you*^s] watch⁸ / observe a day (*when*) *ta'tey*^w ([*it*^w *haps/ comes*)^w the Heaven^w by a smoke^x manifester^x.

11. [*It*^w] overlays the mankind; this^x (*is*) a torment, painful.

12. (O), our Lord: let-doff⁹ *a'n* (*off*) us [*You*^s] the torment; verily we (are) believers.

13. Wherefrom¹⁰ for them the reminiscence^w / remembrance^{w11} and *qad* (*already and affirmatively*) came^x (*to*) them a messenger^x manifester^x.

¹ See the Lexicon attached to this Translation for a commentary on this.

² In Arabic the letter “وُ” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of “**الكتاب**,” so we start with the word “*by*” and not “وُ” as “وُ” will not suffice the meaning in this case.

³ In Arabic the word “ليلة” is a *feminine* gender *per se*. So, any *adjective modifying* it is *feminized by***.

⁴ See the Lexicon attached to this Translation for an exposition on the words “**الحكيم**” and “**الحليم**”

⁵ See the Lexicon attached to this Translation for “*hekma*.”

⁶ See the Lexicon attached to this Translation for this multi-meaning word “*Same'o*”= “**المسمع**”***.

⁷ The word “*أمات*” in “*يُمْبَيِّت*” is the *transitive verb to deprive of life*. See Merriam Webster's Unabridged Dictionary.

⁸ The word “*ارتقب*” = “*observe*,” means “*wait for*.”

⁹ The phrase “*اكتشف عنا*” is an Arabic tongue expression meaning *let-doff/ remove off us*.

¹⁰ The word “*لَتَّ*” is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where.

¹¹ The word “*ذَكْرٍ*” is “*reminiscence/ remembrance*” based on this great *Ayah*, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/ remembrance” (*Surah 6: 68*).

14. Afterwards they^z diverted *a'n* (off) him and they^z said: *moallamon* (*he that was taught*) a maniac¹². ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ
مُجَنَّونٌ

15. Verily We (are) doffing¹³ the torment a little; verily you^b (are) returnees^x. إِنَّا كَانُوا كَاشِفُوا عَذَابَ قَلِيلًا إِنَّكُمْ عَابِدُونَ

16. Day [We] seize the seizing^w the *kubra*^{w14} (*biggest^w*); verily We (are) revengers^x. يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ

17. And *laqad* (verily, already and affirmatively) We essayed before them Pharaoh's people and came (to) them a messenger^x *kareemon*^{x15} (*bounty-giver and ennobler*). وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ

18. That *addo*¹⁶ (*let-you^z personally deliver/ perform yourⁿ full obligations*) to me Allah's *eba'da* (*worshippers/ submitters/ slaves*)^x; verily I, for you^b a messenger^x trustworthy^x. أَنَّ أُدُّوا إِلَى عِبَادَ اللَّهِ إِنَّكُمْ رَسُولٌ أَمِينٌ

19. And that not heighten you^z on Allah; verily I am *aa'teykum* (*coming to you^c*) by an authority^x manifester^x. وَأَنْ لَا تَعْلُوْا عَلَى اللَّهِ إِنْ أَتَيْكُمْ بِسُلْطَنٍ مُّبِينٍ

20. And verily I refuged by my Lord and yourⁿ Lord that you^z stone [me]¹⁷. وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجِمُونَ

21. And *en(if)* not you^z believed for me, so let- detach-/isolate you^z from [me]¹⁸. وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَرِلُونَ

22. So [he] invoked his Lord: verily these (are) people^x criminals^x. فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ

23. So *as'rey*¹⁹ (*let: tread/ nocturnally-tread[you^s]*) by My *eba'da* (*worshippers/ submitters/ slaves*) nightly; verily you^b *muttaba'ona* (*are to be closely-followed*). فَأَسْرِرْ بِعِبَادِي لَيَلًا إِنَّكُمْ مُتَبَعُونَ

24. And let [you^s] the sea *rahwan*²⁰ (*quiet/ furrow/ depressed and its both sides raised*); verily they (are) soldiers *mughra-ghoona*^{x21} (*they who are to be drowned*). وَاتْرُكْ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ

25. How-many²² they^z left of gardens^w and wells^w. كَمْ تَرَكُوا مِنْ جَنَّتٍ وَعَيْنٍ

¹² The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

¹³ See footnote 5172 above regarding “uncover.”

¹⁴ The word “البطشة” is a feminine gender in Arabic. Hence any modifying adjective to it must be likewise. Also, the word “الهادي” is the feminine of “الكبير” = “the biggest.” See *الهادي*.

¹⁵ The word “kareem” = كريم is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the Introduction to this Translation. Summarily: bounty-giver ennobler and of many uses/effects.

¹⁶ With respect the word “*addo*,” it is to be noted that it is from “*إداء*,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee’s legal representative*. This is in contrast to “*waffa*”= “*وَفِي*” paid the full obligations in any way.

¹⁷ The word “ترجمون” the derivative from “رجم,” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed. Also, the letter “ن” in “ترجمون” by Arabic (linguistic) Rule, is called “نون الوقاية او العمام،” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun is omitted, for “أعرب القرآن، لمحمد صافي،” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See [التحفيف](#).

¹⁸ That is you leave me alone and not punish me or annoy me. Also, the speaker's pronoun "ي" in "فأعتزلون" by Arabic (linguistic) Rule, is omitted, for "التحفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See اعراب القرآن، لمحمود صافي

¹⁹ The word “سری” is literally: *nocturnal-ambulating/treading*. See **اللسان**. But this *nightly* is for more emphasis.

²⁰ The word “رَهْوَا” has several meanings, among them, applicable in this context, and Allah knows best, is: “quiet/furrow/depressed-and-its-sides-raised,” or “quiet-and opened.” Clearly there is no English equivalent for the word **اللَّاتَّاجُ، الْهَادِي** See ما اطمأن من الأرض وارتقت جوانبه = **رَهْوَا**“.

²¹ The word "mugbragoon" is *muscular, objective, plural noun* meaning: *the ones who are to be drowned.*"

²² The word “**كَمْ**” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

26. And <i>zoro'en</i> ²³ (green standing crops, just before harvesting, or the vegetations after sprouting) and a <i>maqa'men</i> (status ^x - / station ^x) <i>kareemen</i> ²⁴ (bounty-giver and ennobler).	وَزَرْوَعٌ وَمَقَامٌ كَرِيمٌ
27. And a boon ^w they ^z were in it ^w <i>fa'keyheenda</i> ²⁶ (amusers/fruit givers/fruit possessors).	وَنَعْمَةٌ كَانُوا فِيهَا فَدِيَكُهُمْ
28. Like <i>tha'leka</i> (afar-that-it/) ^x and We bequeathed it ^w a people others.	كَذَلِكَ وَأَرْشَنَاهُ قَوْمًا أَخْرَى
29. So not wept ^w over them the Heaven ^w and the Earth ^w ; and not they ^z were <i>mundhareenda</i> ²⁷ (they who were reprimed).	فَمَا بَكَّتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ
30. And <i>laqad</i> (verily, already and affirmatively) <i>najjayna</i> (We iteratively delivered) Israel's sons from the torment ^x the humiliative ^x .	وَلَقَدْ نَجَّيْنَا بَنَى إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ
31. From Pharaoh; verily he [was] high of the exceeders ^{x²⁸} .	مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًّا مِنَ الْمُسْرِفِينَ
32. And <i>laqad</i> (verily, already and affirmatively) We chose them on a knowledge over the worlds ^x .	وَلَقَدْ أَخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ
33. And <i>aa'taynabom</i> (We accorded them) of the <i>Aya'te</i> ^w (miracles- / signs/ proofs) what(is) in it ^x an essay ^x manifester ^x .	وَإِاتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَوْءًا مُبِينًا
34. Verily these surely say.	إِنْ هَؤُلَاءِ لَيَقُولُونَ
35. <i>En</i> (not)it ^w except our dying-she ^y the first ^w and not we surely(are) <i>munshareena</i> ²⁹ (they that are to be resurrected).	إِنْ هُنَّ إِلَّا مَوْتَنَا الْأَوَّلَ وَمَا خَنْ بُمُشَرِّينَ
36. So <i>ea'to</i> ^x (let-you ^z bring/ cause to come) ^x by our fathers, <i>en</i> (if) you ^c were <i>ssa'deenea</i> (always truth enforcers).	فَأَتَوْا بِعَابَابًا إِنْ كُنْتُمْ صَادِقِينَ
37. Are they <i>khayron</i> (choicer/ superior/ worthier) or <i>Tobba'a</i> 's people; and who ^r of before them; We perished them; verily they were criminals ^x .	أَهُمْ خَيْرٌ أَمْ قَوْمٌ تَبْعَدُ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا جُرْمِينَ
38. And not We created the Heavens ^w and the Earth ^w and what (are) between them-both playfully.	وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بِهِمَا لَاعِبِينَ
39. Not We created them both except by the right ^x ; [and,] but most (of) them not know.	مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكَرَّهْمُ لَا يَعْلَمُونَ
40. Verily the Sunderance ^{x³⁰} (<i>Judgment</i>) Day (is) their appointment wholes.	إِنْ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْعَبِينَ
41. Day not suffices ³¹ a guardian <i>a'n</i> (regarding) guardian a thing; and not they (are to be) succored.	يَوْمٌ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنْصَرُونَ
42. Except whom ^p Allah <i>ra'hema</i> ³² (mercy-gave); verily He (is) The Mighty <i>Ar-Rabeemo</i> (The iterative mercy Giver).	إِلَّا مَنْ رَحْمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الْرَّحِيمُ

²³ See the Lexicon attached to this Translation for this rather important word.

²⁴ See footnote 5266 above regarding "kareem" = "كَرِيمٌ."

²⁵ See the Lexicon attached to this Translation for "ne'amah" ("boon").

²⁶ The word "fa'keyhoon" is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor.

²⁷ The word "mundhareen" is muscular, objective, plural noun meaning: ones who were reprimed.

²⁸ The word "musrifin" is not exclusively in the wherewithals, as may first appear, but rashness in word, or action.

²⁹ The word "munshareen" is muscular, objective, plural noun meaning: ones who are to be resurrected.

³⁰ That is Day of sound-determination which *sunders* (separates) right from wrong, it is absolutely conclusive.

³¹ The word "ygafi" has double meanings: (1) suffices, (2) enriches.

43. Verily tree ^w (of) the <i>zaggoomen</i> ³³ (most distasteful and evil fruit in Hell).	إِنَّ شَجَرَةَ الْأَزْقُومَ
44. (It ^w is) <i>tta'aamo</i> ^x (wheat/edible/food-grains) ^x (of) the <i>athee'me</i> (repetitive/iterative sinner).	طَعَامُ الْأَثِيمِ
45. (It ^x is) as the <i>muh'le</i> ^x (molten brass) boiling ^x in the bellies ^x .	كَالْمُهْلِ يَغْلُبُ فِي الْبُطُونِ
46. Like boiling (of) the <i>hameemen</i> ³⁴ (maximally heated water).	كَعَلِي الْحَمِيمِ
47. Let-you ^z take him then let-drag him you ^z to the <i>Jahheeme</i> 's ³⁵ (intensely-blazing Fire ^w) midst.	خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ
48. Afterwards <i>sobbo</i> (let-descend/pour you ^z) atop his head of the <i>hameemen</i> ³⁶ (maximally heated/cooled water) torment.	ثُمَّ صُبُوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ
49. Let-taste [you ^s]; verily you ^g you ^s (are) the mighty, the <i>kareemo</i> ³⁷ (bounty-giver/ennobler/enabler of usable trait).	ذُقْ أَنْتَ أَنْتَ الْعَزِيزُ الْكَرِيمُ
50. Verily this (is) what you ^c were by it ^x dubitating.	إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ
51. Verily the <i>mutaqeena</i> (they who reverentially guard against Allah's displeasure) (are) in a <i>maqa'men</i> (status ^x /station ^x) <i>ameen</i> (iteratively-secure ^x).	إِنَّ الْمُتَّقِينَ فِي مَقَامِ أَمِينٍ
52. In paradises ^w /gardens ^w and wells ^w .	فِي جَنَّاتٍ وَعَيْوَنٍ
53. They ^z dress of <i>sundosen</i> (fine-silk) and <i>istabraqen</i> (rich-brocade) mutually fronting (<i>tête-à-tête</i>).	يَلْبِسُونَ مِنْ سُندُسٍ وَاسْتَبْرَقٍ مُتَقَبِّلِينَ
54. Like <i>tha'leka</i> (afar-that-it/) ^x and We wedded/-paired them by <i>hooren-een</i> ^w (females of fair skin, large eyes whose white is very white and the black is very black) ^w .	كَذَلِكَ وَزَوْجَنَاهُمْ بِحُورٍ عَيْنٍ
55. They ^z call/summon in it ^w by every fruit ^w ³⁸ <i>ameneena</i> (self-safety-securers ^x).	يَدْعُونَ فِيهَا بِكُلِّ فِرْكَهَةٍ أَمِينِينَ
56. Not taste they ^z in it ^w the death except the dying-she ^y the first ^w ; and [He] precluded them the <i>Jahheeme</i> 's ³⁹ (intensely-blazing Fire ^w)'s torment ^x .	لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةُ الْأُولَى وَوَقَنُهُمْ عَذَابُ الْجَحِيمِ
57. A munificence ^x from your ^t Lord; <i>tha'leka</i> (afar-that-it/) ^x it ^x (is) the win ^x the great ^x .	فَضْلًا مَنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
58. So verily only, We facilitated it ^x by your ^t tongue, <i>la'alla</i> (craving currently unavailable deed that/perhaps) they bethink they ^z .	فَإِنَّمَا يَسِّرُنَا بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ
59. So let-watch/observe [you ^s] verily they (are) <i>murtageboona</i> ⁴⁰ (observers/watchers) ^x .	فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ

³² The word “رَحْمَة” = “mercy” in Arabic is unlike its English equivalent, in that “رَحْمَة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “except whomever mercy-gave Allah,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except whomever mercied Allah* which cannot be said in correct English, as there is no such word as “mercied.”

³³ A tree in the midst of Hell.

³⁴ The word “*hameem*” = “حَمِيم,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameem*” = “حَمِيم,” has at least four different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be just *warm water*. In this *paradoxical* sense most of the time it is the *maximally heated water* and *third*: possessors of mutual affections towards another; and *fourth*: relative or a friend. See *اللسان*.

³⁵ The word “الْجَحِيمُ” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

³⁶ See footnote 4962 above regarding حَمِيم.

³⁷ See footnote 27 of the *Introduction* regarding the very important word: “*kareem*” = كَرِيمٌ.

³⁸ The word “فَرَكَهَةُ” = “fruit” in Arabic is feminine-gender. Hence it is *feminized* by ^w.

³⁹ See footnote 4962 above regarding *Jahheem*.

⁴⁰ The word “ارْتَقِبْ” = “observe,” means “wait for.” +